

J. Mason

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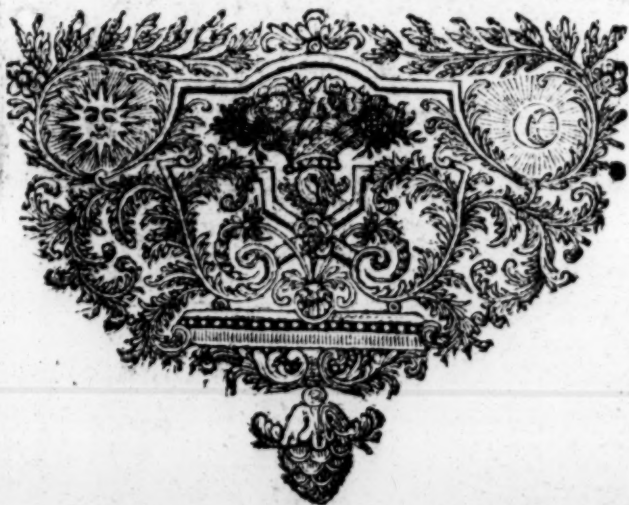
Original Letters,

Which Pass'd between

JOHN HALL of *Monk-*
Hesseden in the County of *Durham*,
an Eminent Quaker Teacher,

A N D

WILLIAM WALKER
of *East-Thickley* in the same County,
Farmer, whose Wife had the Misfor-
tune to be seduc'd to *Quakerism*.



NEWCASTLE upon TYNE,
Printed and Sold by JOHN WHITE, 1725.

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T H E

PREFACE.

I *T may be expected, I should give some Account for this Boldness in appearing in Print, and I hope the Reasons I had will sufficiently excuse me.*

The Occasion of my writing these Letters was this, My Wife had the Misfortune to be seduced to Quakerism, which troubled me very much, and occasioned my reading those Books of Controversie that I could get from them, to see if there was that Strength of Reason which might induce any to follow them; but, after all my Search, I could see nothing fit to move any serious Person that understands the Scriptures, and is willing to be determined by them.

This made me bold to express myself to that Purpose, sometimes, when I was in

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their Company; and particularly at the Funeral of one John Walton a Quaker, I was then told, If I would apply to John Hall, he would satisfie me. I profest myself willing to talk with him or any other. As we came from the Burial, my Wife called to see the Family of the Deceased; and, after sometime, I came to take her Home. The then Master of the House, my Wife, and some others, desired me to alight, which I complied with, and John Hall being there, we had some general Discourse, which might have been an Introduction to particular Points; but the Time of Night, and the House of Mourning, and none but Quakers to hear, being consider'd, I declin'd the Occasion.

As we came Home, my Wife asked me, Why I did not begin some Dispute with John Hall? I gave the fore-mentioned Reasons, but told her, I would write to him, and then our Letters might be produced for and against us, and could not be misrepresented, as verbal Controversie frequently was. She was satisfied, and accordingly carried the first Letter to John Hall herself, after she had read it, from thence they were continued to the Length you see.

Now,

Now, as to the Printing them, I shew'd them to some Friends, but designed no more, until the Quakers openly braved my Friends that had spoke for Printing them, That we durst not; for, if I did, myself, and all my Friends, might be ashamed to have the World see the Strength of my Antagonist's Arguments, and the Weakness of mine.

There hath been likewise a Report in the Neighbourhood, That I was turn'd Quaker, convinced, as they judg'd by John Hall's Reasons. This, and the Desire of my Friends, prevailed upon me to expose them to the Publick, that others may judge, who hath the most Reason and Scripture to justify him.

And indeed when it is considered, That he, for many Years, hath been a noted Teacher amongst them, and said to be skilled in the Greek and Latin Tongues, to which I am an utter Stranger; nor ever thought of appearing in Publick, if my Necessity had not forced me to meddle in this Case. I hope neither myself, or my Friends, need to be ashamed of this Performance.

It is said by some of them, That I was assisted by our Ministers; which I deny,
and

and seriously declare, That neither they, nor any one else, ever made me the least Assistance, further than desiring a Friend to correct the Spelling, in which I did not think myself qualified, having had little Learning, and small Experience in these Matters.

Now, if John Hall think I have done him any Injury in this, he hath all my Letters (except two he sent back) and, I doubt not, the Copies of his own, and I have the same, so that he may soon expose me, if I have —

But as I have done him the utmost Justice, and have not the least ill Will to him, or any other of the Sect, further than a Dislike of their Opinions, I expect the like Return from them. If any do receive any Benefit by these Papers I shall be glad, if they be disliked I shall be content, for I desire no greater Advantage by them, than that GOD, in his good Time, would make them a Means to satisfy my Wife, which is the principal Aim of

W. WALKER.



A TRUE
C O P Y
O F S O M E
Original Letters, &c.

JOHN,



SUPPOSE my Wife expected we should have entered into Dispute, about our Opinions, that Night your Brother *Walton* was buried, but I thought it neither a fit Time nor Place for that Purpose: Now being desirous to do what God will enable me towards her Satisfaction, I hope you will not take this Way amiss, but will answer me as fairly as I propose, and not endeavour to fix her in Errour, least you be partaker of her Sin.

Providence placed her in a Church which join'd no sinful Terms of Communion, therefore

fore she is obliged, in Conscience, to communicate with the Church of *England*, as by Law establish'd: (plead not the Toleration, for that remits but the Civil Punishment:) I desire you to shew the Particulars from the Scripture, where our Church commands any Thing to our Faith, or Practice, that God hath forbidden, or forbids us any Thing that God hath commanded: If you shew that, you do something to Satisfaction; but the Pretence of being convinced in their own Minds, and acting according to their Conscience, will not do; for Conscience is tyed to Rule, which Rule is the Scripture, which we must be judged by, *Rom. ii. 16.* *In the Day when God shall judge the Secrets of Men by Jesus Christ, according to my Gospel.* For if it be not guided by that Rule, it is not Conscience, but Opinion, or Perswasion, or some Thing worse, and may be used for a Pretence in the greatest of Villanies. I fully acknowledge we all ought to obey God before Man; but we must likewise obey Man for God's Sake, both in Church and State: *Rom. xiii. 1.* *Let every Soul be subject unto the higher Powers: For there is no Power but of God; the Powers that be, are ordained of God.* *Titus iii. 1.* *Put them in Mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work.* *1 Pet. ii. 13.* *Submit yourselves to every Ordinance of Man for the Lord's Sake; whether it be to the King, as Supreme: And in the Church, Heb. xiii. 17.* *Obey them that have the Rule over you, and submit yourselves;*

selves; for they watch for your Souls, as they that must give Account: That they may do it with Joy, and not with Grief; for that is unprofitable for you. Phil. ii. 29. Receive him therefore in the Lord with all Gladness, and hold such in Reputation. 2 Cor. ii. 9. For to this End also did I write, that I might know the Proof of you, whether ye be obedient in all Things. Now their Authority here is in Things, in their own Nature, indifferent; which are, what are neither commanded nor forbidden by God: And they that do not obey them in these, are answerable for the Breach of God's Commands. Now what I desire of you is, to shew how my Wife could break through all this, and be guiltless; but, to aggravate her Crime, she hath disobey'd my lawful Commands, and set at naught my Counsel, by whom she was to be advised in all that was not sinful, both by the Laws of God and Man, 1 Cor. xiv. 34, 35. *Let your Women keep Silence in the Churches: For it is not permitted unto them to speak; but they are commanded to be under Obedience, as also saith the Law. And if they will learn any Thing, let them ask their Husbands at Home: For it is a Shame for Women to speak in the Church.* 1 Tim. ii. 11, 12. *Let the Women learn in Silence, with all Subjection. But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence.* Eph. v. 22, 23, 24. *Wives submit your selves unto your own Husbands, as unto the Lord. For the Husband is the Head of the Wife, even as Christ is the Head of the Church: And he is the Saviour of the*

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Body

*Body. Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands, in every Thing. Numb. xxx. 6, 7, 8, 12. And if she had at all an Husband when she vowed, or uttered ought out of her Lips, wherewith she bound her Soul; and her Husband heard it, and beld his Peace at her in the Day that he heard it: Then her Vows shall stand, and her Bonds wherewith she bound her Soul, shall stand. But if her Husband disallow her on the Day that he heard it; then he shall make her Vow which she vowed, and that which she uttered with her Lips, wherewith she bound her Soul, of none Effect: And the Lord shall forgive her. But if her Husband hath utterly made them void on the Day he heard them; then whatsoever proceeded out of her Lips concerning her Vows, or concerning the Bond of her Soul, shall not stand: Her Husband hath made them void, and the Lord shall forgive her. I shall not enumerate the evil Consequence of her Separation, he that puts himself in my Case, and judges by that golden Rule of our Saviour's, *Do to all Men as you would they should do unto you*; I am sure will think, I have Reason to be uneasy. Your Answer to this will oblige your Friend, who hath no personal Dislike to you, but wishes, That you, and all Men, may see their Error, and have the Grace of Repentance, and then our Saviour's Mercy is infinite to pardon, which is the Prayer of*

WM. WALKER.

May the 24th

1723.

Shildon,

Shildon, 27 D. Mo. 3. 1723.

LOVING FRIEND,



HE meeting with thy Paper here last Night, hath prevented my giving thee a Visit at thine own House, which I fully intended in my Return, and since it is what mostly relates to thy Wife, shall take Notice of thine Assertion, viz. That Providence has placed her in a Church which enjoyn'd no sinful Terms of Communion. I could never yet think that any Church which was established by the Laws of this, or any other Nation, has any Authority from Christ to teach Doctrines to be observed, which he never commanded, since, according to Matth. xxviii. 20. Teaching them to observe all Things whatsoever I have commanded you, and lo, I am with you alway, even unto the End of the World. Amen. His Promise to be with his Disciples always to the End of the World, (and by Consequence with all his Ministers that should after be called to that Work) was in their teaching the Nations, To observe all Things whatsoever he commanded them: And to this he has elsewhere added, In vain do they worship me, teaching for Doctrines the Commandments of Men.

Now, how far the teaching of People to sprinkle Infants, with Godfathers, &c. and making Promises and Vows, which I never yet met with any
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Member of that Church that so much as pretended they could perform, is an Observation of the Command of our blessed Saviour, I do propose to thy serious Consideration. As also how far the Payment of Tythes (which that Church doth both teach and exact) can agree with his Precept, certainly it cannot be in that to his Disciples, Freely you have received, freely give. Neither in their suing, nor forcing from such as receive them not, concerning whom he commanded his Disciples, To shake the Dust from off the Soles of their Feet, as a Testimony against them; which they so understood by their Practice at Iconium. With many more Things, which, for Brevity's Sake, shall now omit.

Thy Caution about the Toleration was needless, tho' I take it to be one of the greatest Honours to the English Church, and an evident Token of her further Reformation from the Cruelty that was formerly acted by her upon the Conscientious, for not joining with her. Which Cruelty was no Mark of a true Christian Church, but directly the contrary, as also a Violation of that Rule, Of doing as we would be done by. And the remitting the civil, (or rather uncivil) Punishment for that which was never prov'd to be a Crime, is a condemning of those wicked and unjust Laws, and a doing Justice to the Injured, that long lay under the Oppression of them. I have always look'd upon the Act of Toleration to be a Muzzle upon those Dogs (which John the Divine observes, are without, and I may add, as far without the true Church, as Persecution is without Charity) that would still be biting the Sheep of Christ, if they were not restrained by that Act.

And

And I pray God to extirpate that Dog's Nature from amongst Men, that the Prophecy of Isaiah may come to be fulfilled, The Wolf also shall dwell with the Lamb. We are heartily thankful to Almighty God, and the Government we now live under, for the Liberty we enjoy tho' we never desired a Toleration to do evil, and I am heartily sorry that it is envied to us by any Body. Thy Paper would seem to intimate, as if I were guilty of leading thy Wife into Error. I must tell thee it was never my Way to seek to proselite any Body to this, or that Way, by the Strength of human Reason, or Argument of that Kind; I hope her Convictions are intirely owing to the inward and spiritual Grace mentioned in your Catechism. And I would beg of thee in Love, to exercise no Authority over her, that thou hast not a Right to, since Conscience ought not to be constrained; and I doubt not but that Grace that hath appeared to her, has taught her to practise that Duty to thee as a Wife. Therefore let God have the Sovereignty of her Conscience, for unto him, and not unto thee, she must be responsible for Matters that are purely intellectual, and relate only to another World. I never loved Controversie, for Controversie's Sake, but would rather study to be quiet, and to follow Peace with all Men, and Holiness, without which no Man shall ever see God: Which, with hearty Desire of thine and thy Wife's Welfare, is what now offers from

Thy Loving Friend,

JOHN HALL.

JOHN



JOHN,



RECEIV'D your's of the 27th instant, but cannot allow it to be an Answer to what I writ: I fully agree with you, that no Authority can establish a Church contrary to the Doctrine of Christ, or teach Commands contrary to Christ's; but that our Church doth teach any such Thing, I still want to see proved by as plain Texts as you misapply; for the *Scribes and Pharisees* taught their Profelites to disobey the Fifth Commandment, as you may see in the 15th of *St. Matthew*, Verses 3, 4, 5, 6. *But he answered, and said unto them, Why do you also transgress the Commandment of God, by your Tradition? For God commanded, saying, Honour thy Father and Mother: And, he that curseth Father or Mother, let him die the Death. But ye say, Whosoever shall say to his Father, or his Mother, it is a Gift by whatsoever thou mightest be profited by me, and honour not his Father or his Mother, he shall be free. Thus have ye made the Commandment of God, of none Effect by your Tradition. Now if you*
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can shew where our Church doth the like, I shall not say you misapply the Text.

I will not take these Things upon Trust, therefore give me a direct Answer by what Law of God the Things you complain of are made sinful, and I shall believe it, but not for your saying so: For Sin is not imputed where there is no Law, *Rom. v. 13. For until the Law, Sin was in the World: But Sin is not imputed when there is no Law.* Chap. iv. Ver. 15. *Because the Law worketh Wrath: For where no Law is, there is no Transgression.* I likewise desire your Answer to that of Authority, both in Church and State, whether you think they have any Authority or not, and confute the Reasons and Proofs in my first Paper, or acknowledge them right.

I likewise desire your Definition of Conscience, which you talk so much about, and whether you will allow it to be tyed to Rule; which Rule, I say, is the Scriptures; if you can say otherwise, pray prove it, that we may know what is meant by Conscience, and not follow an airy Notion that may serve for a stalking Horse to the Worst of Designs. When you have answered these, which is the Substance of my first Paper, I shall, by the divine Assistance, endeavour to consider and answer yours; but by the Way, if you mean Baptism by what you call Sprinkling, I desire you to look into the Common Prayer Book, and in the Rubrick to publick Baptism, you will find our Church enjoyns Dipping, or at the least pouring Water on them, this I thought fit to say, that you
may

may not accuse our Church of what she enjoyns not.

As to the Caution about the Toleration, I used it because some of your Party mistakes it to take off the Crime as well as the Punishment, which I think it doth not: And you acknowledge, that you do not desire a Toleration to do Evil, then I hope you think those that disobey Gods Laws deserve none; you mistake if you think I envy it, I have shewn the contrary by my treating of my Wife in her Separation, as you may know; therefore you might have spared your Advice, for I have not yet exercised that full Authority which I have proved due to me by the Laws of God and Man, but shall leave her to God's good Time, who I hope will let her see her Error.

What you say was never yet proved to be a Crime (your Superiors might think in Conscience was) as we may have further Opportunity to debate (when you have answered my Questions.) But I desire you to consider who made these wicked and unjust Laws as you call them, who these muzled Dogs are you mean of; you know well the Church had no Power to make such Laws, it was the King and Parliament, and consider whether your Expressions be not a speaking evil of the Rulers of the People: However the most of them are dead now and cannot bite, but have past their Audit, and it is better to let them alone; as for me, my Church orders me to *keep my Tongue from evil speaking*, and I hope you will do so too, for ill Language prevails little,

little, so I desire that that, and personal Reflections may be forborn, for they will not amend an ill Case, but may spoil a good one. You mistake my Paper, I do not charge you with leading my Wife into her Error, it was your Brother *Walton* I charged with that, but I desired of you not to endeavour to fix her in it, lest you be Partaker of her Sin: As for Controversies, I wish I had no Occasion for them, but since it is for my Wife's Satisfaction, for whom I would think nothing I can do too much: I hope it may plead my Excuse, but as to breaking Peace or Charity, these I have for all Men. And I profess to write nothing but what I think the Truth, and I heartily desire the Happiness of you and all Men both here and hereafter, which Desire I hope will abide with me whilst I am

East-Thickley, May
the last. 1723.

WM. WALKER.





Monk-Hesleden, 15 D. Mo. 4. 1723.

LOVING FRIEND,



RECEIV'D thine the 8th instant, but doubt it will prove to little Purpose to answer such, as seem resolved to receive none; if it was a Fault in the Scribes and Pharisees to teach for Doctrines the Commandments of Men, can it be any other in those that do the same Thing at this Time of Day? Which I have fully proved by their Practices, which thou wilt not see, and therefore puts me upon further Proof.

Thou sayst, thou wilt not take Things upon trust, but desires a direct Answer, by what Law of God the Things I complain of are made sinful, and tells me Sin is not imputed where there is no Law, yet very honestly grants, that no Church hath Authority to teach Commands contrary to Christ's; and therefore I take the Commands of Christ to be her Law. Now if the Objections I have made be false, then the contrary will prove true, and the Case will stand thus; Christ commanded his Disciples to sprinkle Infants, and to get three Persons to promise and vow that each of them, should forsake the Devil and all his Works; Christ commanded
his

his Disciples to preach for Hire ; Christ commanded his Disciples, where they were not received, to cast such into Prison, or to get Warrants to distrain their Goods.

These Things it is manifest the Priests of the established Church doth both teach and practise, now whether thou wilt allow mine Objections, or wilt assert the last to be the Commands of Christ, will very likely end the Controversie.

Thou likewise desires mine Answer to that of Authority, and in the first Place dost fully acknowledge, we all ought to obey God before Man: Hold but to that, and all will be well. To set the Thing in a clear Light, I lay down this, viz. That the Law of God is a Rule for Law-Makers, since it is an allowed Maxim, That all the Laws of Men that are contrary to the Laws of God, are *ipso facto* null and void.

That there is an Authority both in Church and State, if thou wilt distinguish them, who ever questioned? I think the State is of the Church, and the Church of the State, except thou wilt allow the King, Lords and Commons to be of neither. We have always paid a due Subjection to Authority in obeying their just and lawful Commands, by Action; and where we took their Commands to interfere with the Laws of God, we have done it by Suffering, to the fulfilling of our Duty of Subjection to the higher Powers, and of every Ordinance of Man for the Lord's Sake. Now what Way thy Wife hath broken through all these, I must confess I know not, yet may gather from thy Saying in thy last, viz. That thou hast not yet exercised that
full

full Authority which thou hast proved due to thee by the Law of God and Man. The Truth of which I am about to examine. I take thy Wife's objected Crime (by the Caution thou givest me not to be Partaker of her Sin) to be her Separation from the established Church of England. My Friend, that it is a Transgression either of the Law of God or Man, I utterly deny, and put thee upon Proof, since thine alledged Texts prove no such Thing. But to prevent needless Disputes, I object this, That except thou canst prove, that the Church she has separated from, is that Church out of which there is no Salvation; it cannot be a Breach of the Laws of God, and that it is no Breach of the Law of Man, (if by that thou mean the Law of the Land) I object this, that it is as lawful for her to go to Worship at Bishop-Auckland, whether she has gone of late, as for thee to go to St. Andrews. The Act of Toleration is my Proof. However, I am glad of thy Resolution of leaving her to God's due Time, thy Performance of this, I do not doubt will both tend to thy own and her Ease.

Thou desires my Definition of Conscience, I would offer this, viz. That to form it aright, is the Work of the Holy Spirit; and that can never contradict the Rule of the Holy Scriptures, when ever it doth that, it is a Sign that it is erroneous. Thou recites my Saying, That we never desired a Toleration to do evil, and by Consequence might have inferr'd, that I was not pleading for an evil Conscience, and so have spared this Enquiry.

I lay down these three Things, to live honestly, to hurt no Body, and to give every one his Right,
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is a Testimony of a good Conscience; but for such as violate these, I plead for no Liberty; because such Violation denotes an evil Conscience.

As to thy Caution about the Toleration, thy Words are, I used it because some of your Party mistakes it, to take off the Crime as well as the Punishment, which I think it doth not.

I take this to be thy Mistake, and say Punishment is only due to Crimes; but to take away the Punishment where the Crime still remains, seems to me a turning of Judgment backward, and rendering the Act of Toleration unjust by suffering Crimes to go unpunished. What our Superiors at the Time of enacting these Laws might in Conscience think to be a Crime, our late Superiors took to be none, (and thereby judged such Conscience to be erroneous) therefore suspended these Laws.

The Laws of the Gospel are unchangeable, but the Laws of this Nation often change, when they are found by Experience to be evil.

Who made these wicked and unjust Laws (as I call them) thou desires me to consider, and I query if thou call them good ones. And who these muzzled Dogs are thou seems to know (and therefore need not query) by telling me they cannot bite now; and further tells me, I know well the Church had no Power to make such Laws, it was the King and Parliament. This I take to be meer trifling, did not the King and Parliament make the Church, for she never was a Church as she now stands, but by the Establishment of their Laws.

Now if these Kings and Parliaments were not of the Church, thou mightest have done well to have told me what they were.

If

If thou think it was a Dignity in Queen Mary, and her Parliament (who had Authority) to make and execute wicked and cruel Laws, by which the Church of England (in the Infancy of her Establishment) so much suffered, surely they were mightily to blame to speak evil of them, and to set them aside. But I am quite of another Mind, and that it was a great Indignity to make and execute them: And therefore have no Mind to copy after Sacheverell (that great Man of the Church) by calling them cruel Laws, which a Religious People in an after Reign suffered by (wholesom Severities) when he discharged his foul Stomach at St Paul's. I do assure thee, I take it to be no Reflection, to call Things by their proper Names; but surely it is evil speaking to call Evil, Good; as well as it is to call Good, Evil. Thou says, Thy Church has taught thee to keep thy Tongue from evil speaking; then pray do not fault me for calling wicked Laws by their proper Name, for I think if I should call such Good, it would be evil speaking in me, seeing the wise Man saith, He that justifieth the Wicked, and he that condemneth the Just, even they both are an Abomination to the Lord.

I am glad I mistook, in that I am not charged with leading thy Wife into Error, but am sorry it is charg'd upon Brother Walton, that now cannot answer for himself; and therefore, if thou had practised what thou callest best, should have let the Dead alone, since I believe he was innocent.

Yet I would add for thy Satisfaction, that to separate from the true Church of Christ, as she is established by his own Laws, is a very grievous Error,

ror, and sinful, I readily own: But that thy Wife is guilty of this, I must confess I know nothing of it.

That Christ has a Church in England, I verily believe, which I take to be a Part of the Holy Catholick Church mentioned in the Creed: But to tie this to any particular Society of Christians (as they are now distinguished) I would not in anywise; since I believe, that amongst all these divers Denominations, such as truly fear God and work Righteousness, must needs be Members of it; and I am far from thinking, but there are a great many such in the present Church of England.

And I heartily desire, that not only this Nation, but all Nations may become such. And since thou hast touched Baptism, about which so great Dust has been raised, which some are still willing to continue, I do not know any Thing wherein we differ from the established Church, in the real Matter and Substance of it, in that we fully believe the inward and spiritual Grace, as it is defined in the Catechism, to be the one, only and saving Baptism of our Lord and Saviour Jesus Christ; but we reject the outward and visible Sign or Form, (as they call it) because we conceive it derives no Authority from our blessed Saviour. But, to put this beyond all Dispute, except to such as use Controversie for its own Sake, and not for the Sake of Truth, in order to find it out. If I should assert, That Infants are not the Subjects of Water-Baptism, the Catechism has proved it to my Hand; do they not tell us, that Repentance and Faith are required in Persons to be baptized? Do they not likewise

wise tell us, that Infants by Reason of their tender Age cannot perform them : Which one would think must be the Reason why they have ceased from the Use of Water-Baptism ; but why they should use Sprinkling, is what behoves them to account for, since the Promise they object, I take to have nothing in it ; yet do grant, that all Promises made agreeable to Truth and Righteousness ought to be performed, and the Breaking of them I allow is a Sin ; but to make Promises and Vows, that are impossible to be kept, and consequently must be broken, I may say with the Prophet, Who has required this at your Hands ? And such I take the Vows and Promises to be, that are made for Infants on that Account.

What I would further add, is, to note the great Cry that is still made about the Church, which has led me often to consider what is meant by it ; and I can center in nothing, but that the vulgar Cry must mean the Priests, or Clergy as they call themselves.

They urge that Tythes are the Right of the Church, which I readily grant ; as also the nine Parts, but never yet took the Priests to be the Church exclusive of the People, tho' I willingly allow him to be a Member, and, as a Minister or Servant, one of the least ; but how he comes to be entitled to the whole Tithes, cannot be from the Command of Christ, Freely give ; and therefore he robs the Church, unchurches the People, and sets up himself (for the Sake of his Belly) to be the Church.

It were far better for him to take his Scripture-Name, that of an Hireling, (I wish I could say an honest

honest one) and then he would only seek Hire of those that hired him; for he now stands with that Mark, which Christ has set upon him, and verifies his Saying, by flying; because he is an Hireling, which commonly is to a better Benefit. Many Parishes in the Nation (and this amongst the rest) being now let out to Journey-Work. Now how agreeable this is to thy proposed Rule, I further leave to thy serious Consideration, and with renewed Desires of thine, and thy Wife's Welfare, in the best Things, am

Thy Loving Friend,

JOHN HALL.





JOHN,



RECEIV'D yours of the 15th of June, and am so far from denying you an Answer, that I am satisfied with your Definition of Conscience, and hope from it, that you will not be of your Friend *Barclay's* Opinion, who in his Book of the Sacraments saith, *He sees no Absurdity to say the Apostles mistook their Commission:* For that would make the Scriptures useless to us; for if they were mistaken, we are all so still.

I am likewise satisfied you deny not an Authority both in Church and State, *to whom we must be subject not only for Wrath, but Conscience Sake:* Then I hope their Command is one Warrant, where they are not contradicted by the Commands of God; for I still hold to that of obeying God before Man, but Man for his Sake.

But as to seeing by what Laws of God the Things you complain of are made sinful, I cannot find one Text to prove it in your Paper; and I still say, *Sin is not imputed where there is no Law*, so I hope you who plead for Christian Liberty will not tie us to Works of Supererogation.

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I have found somethings which, I suppose, are to justifie my Wife's Separation, because they are (as you say) practised by our Ministers: I must consider them, because you raise a Dust about them, which I doubt hath made you, and too many of your Hearers, as blind as you would render me.

As to sprinkling Infants; I told you in my last, our Church enjoyned dipping, or at least pouring Water upon them; and if any act contrary to what she enjoyns, I am less accountable for it than you are for the ill Lives of any of your Hearers; as to three Persons promising to renounce the Devil and all his Works, I think it the Duty of all, both to promise and perform them. But suppose some had so great Scruples that they could not get over them, is that a sufficient Reason to forsake our Church, which performs private Baptism without it, and pronounces them lawfully Baptized? But that such Things are for Edification, Decency, and Order, is so plain in many of our Writers, especially in the *London Cases*, (to which I refer you) that any may see it that will. As to Preaching for Hire, you allow them to be Ministers and Servants, and the Labourer is worthy of his Hire. *Gal. vi. 6, 7. Let him that is taught in the Word, communicate unto him that teacheth, in all good Things. Be not deceived, God is not mocked: For whatsoever a Man soweth, that shall he also reap. 1 Cor. ix. 7, 11, 13, 14. Who goeth a Warfare any Time at his own Charges? Who planteth a Vineyard, and eateth*

eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock? If we have sown unto you spiritual Things, is it a great Thing if we shall reap your carnal Things? Do ye not know that they which minister about holy Things, live of the Things of the Temple? And they which wait at the Altar, are Partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel. Which I think is sufficient to prove they may take Hire.

As to casting you into Prison, and distraining your Goods, if any do such Things without Necessity, I am no Advocate for such; but, I suppose it is for your Obstinacy in withholding their Right; for I am not for copying after you, to think the Laws of the Land so wicked and unjust as to bear them out, if it was not their own Right, and you had the Benefit of them to right your selves.

As to Tythes, I have proved from Scripture, that a Maintenance is due to the Ministers, (and you allow them such) the Laws of this Land settled that on them before Quakerism had a Being, and none of you that's about to purchase an Estate, or farm one, but you know if it be charged with Tythes or not; if it be, you value it so much less in the Purchase, and if there be any Impropriation belonging to such Estates, can have the Conscience to take Tythes; so I would gladly know how it suiteth with your three Things, to live honestly, to hurt no Body, and give all their Right: To detain that from
your

your Neighbours you neither bought nor farmed.

Now, for your Justification of my Wife: I still say my Wife hath broken both the Laws of God and the Land, but need not prove our Church infallible to do it; for if Salvation may be had as well in the Church of *England* as at *Bishop-Auckland Meeting-House* (as you deny not) it is sinful for her to change, since nothing but the avoiding of Sin will atone for the breaking of the Peace of the Church, and the Peace of her Family; for to do so for no Reason is Schism, or nothing is: And that Schism is a Sin, I think is so plain, I need not prove it; however, this Advantage is gain'd, that without you can prove yours the Church, out of which there is no Salvation, she and all your Hearers may leave you without the Danger of Sin; that it is a Breach of the Laws of the Land, the Act of Uniformity is my Proof, which I think is not yet repealed. I think I was not mistaken, when I said the Toleration remitted but the civil or temporal Punishment, for without Repentance what was a Sin before the Toleration is so still in God's Account: Nor a rendring the Act of Toleration unjust by letting Crimes go unpunished, for that is rendring all the Acts of Mercy in pardoning Offenders unjust, and forcing the Government to such a Severity, as none will have Reason to thank you for advising; as for Instance, when the King and Parliament passes a general Pardon in Case of Rebellion: After the Law is put in Execution by making a few suffer
for

for a Terror to others, they that are pardoned are Rebels in God's Account, without Repentance, but from your Argument they may say, either the Law that condemned our Partners is wicked and unjust, or that which pardoned us is so, for we are all alike guilty. I dare not arraign the Government at such a Rate, and I desire we may meddle no more with such Things, for it is not our Business yet.

The Noise you make about Toleration, contrary to my Design, to enter into such Matters, makes me consider the Questions to our Saviour, and his Answer concerning Divorce, which I think are parallel to your Case, Why did our Superiors, in Mercy, grant you a Toleration? I answer with our Saviour, *For the Hardness of your Hearts they granted this, but from the Beginning it was not so.* What you call trifling, I think is not, since you allow a Distinction between Church and State. But if I had said the King and Parliament made the Church, I had trifled worse, for always I thought the Church was made by Christ; they indeed became nursing Fathers to the Church, and established her by their Authority, but she was a Church before that.

I am glad you allow it sinful to separate from the Church of Christ, and that the Church of *England* is so, since you have shewed me no Text of Scripture to the contrary, so it must be sinful in my Wife to separate from her, till you have proved she enjoyns sinful Terms of Communion.

But,

But what if I can prove, that you do make the Precepts of the Gospel, and the Practice of the Apostles (who knew best how to interpret the Gospel Precepts) of none Effect by your Tradition. Since, I hope, it will appear a Sin for my Wife to joyn with you, and, first, for Water Baptism: But, by the Way, I question if you be a Convert to the Anabaptists, by your denying Infants to be the Subject of Water-Baptism: For I thought if I could prove That ordinarily necessary to Salvation, it was all I had to do with a Quaker, but I see any Thing is caught at to support you.

And first our Saviour's Commission, *Matth. xxviii. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Then to prove this Baptism was Water, not exclusive of the Holy Spirit, (*for what God joyns together, let no Man put asunder*) I prove from *St. John iii. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And I suppose it was Water the Apostles baptized with by our Saviour's Order, *St. John iv. 1, 2. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more Disciples than John, (Though Jesus himself baptized not, but his Disciples.)* And *St. John iii. 22. After these Things came Jesus, and his Disciples into the Land of Judea, and there he tarried with them, and baptized.* If you call this *St. John's* Baptism, I say the Difference is plain in *Acts xix. 1, 2, 3, 4, 5, 6. (And it came*
to

to pass, that while Apollos was at Corinth, Paul having passed through the upper Coasts, came to Ephesus, and finding certain Disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism. Then said Paul, John verily baptized with the Baptism of Repentance, saying unto the People, That they should believe on him that should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his Hands upon them, the Holy Ghost came on them; and they spake with Tongues, and prophesied.) Where these baptized with John's Baptism were incapable of receiving the Holy Spirit, till they had received our Lord's Baptism. St. Peter's Hearers, in Acts ii. 37, 38. (Now when they had heard this, they were pricked in their Heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.) Were admitted to Baptism, before he thought them capable of receiving the Holy Spirit, as you may see, and least you should be of your Friend Barclay's Opinion, in the Case of Cornelius, Acts 10. St. Peter had a Vision, and the Spirit bid him go, nothing doubting. Verse 20. Arise therefore, and get thee down, and go with them,

them, nothing doubting, for I have sent them.
 And I hope you will not suppose it was the Spirit that made him deny his Master, but the Holy Spirit which could not lead him into Error, for he fell on all them that heard the Word, Verse 44. *While Peter yet spake these Words, the Holy Ghost fell on all them that heard the Word.* Which is the Baptism you contend for exclusive of Water: Yet St. Peter saith in Verse 47. *Can any Man forbid Water that these should not be baptized, which have received the Holy Ghost as well as we?* Or what think you of the Spirit that bad St. Philip go near and joyn himself to that Chariot, *Acts viii. 29. Then the Spirit said unto Philip, Go near, and joyn thy self to this Chariot.* Do you believe that he led him to do an unlawful or unnecessary Action? The Eunuch being no Jew, so needed no Indulgence in their Customs, as you oft plead; yet he baptized him with Water, Verse 38. *And he commanded the Chariot to stand still: And they went both down into the Water, both Philip and the Eunuch, and he baptized him.* Then, and not till then, the Spirit caught Philip away, Verse 39. *And when they were come up out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: And he went on his Way rejoicing.* Which shews he had performed what he was sent for: Even your own Text, that you so often instance to invalidate Water-Baptism, 1 Cor. i. 14, 17. *(I thank God, that I baptized none of you, but Crispus and Gaius: For Christ sent me not to baptize, but to preach the*

Gospel: Not with Wisdom of Words; lest the Cross of Christ should be made of none Effect.) Shews plainly from your own Confession, that St. Paul baptized *Crispus* and *Gaius* with Water. Now if it was unlawful, why did he do it at all? But the Reasons are plain, *viz.* The Contentions; that one said, I am of *Paul*, another of *Apollos*, of *Cephas*, of *Christ*; as any that read the Chapters with Attention may see: For that of Verse 17. *For Christ sent me not to baptize, but to preach the Gospel*, as likewise, *not with Wisdom of Words*, are not pure Negatives, but so by Comparison, as may be seen by many Instances of Scripture, as by Example in the 1 Kings i. 1 Sam. viii. 7. *And the Lord said unto Samuel, Hearken unto the Voice of the People in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.* When the People rejected *Samuel*, God said, *They have not rejected thee, but me*; not meaning by this Negative absolutely that they had not rejected *Samuel*, but by that one Negative, by Comparison, he understood two Affirmatives, not only *Samuel* was rejected, but chiefly God: Likewise, 1 Cor. iii. 7. it is said, *Neither he that planteth, nor he that watereth, is any Thing; but God that giveth the Increase.* I might give more Instances, but these are sufficient to shew the Meaning of St. Paul, who means not absolutely the *Grafter* and *Waterer* to be nothing, but that in Comparison of God they are so: So his Commission was chiefly to preach the Gospel, not exclusive of Baptism, which
was

was the less, and others might do as well as he, like as *St. Peter* commanded.

This, and the Practice of the primitive Church without Interruption of any who called themselves Christians, till Quakerism was raised by *George Fox* and his Followers in the great Rebellion, *when no King was in our Israel, but every one did what was right in his own Eyes*, might be sufficient to make any consider their Danger, for neglecting what Christ hath appointed; for if the Thing be never so simple to our Apprehension, our Obedience is required to it as well as the greatest, tho' it be but *wash and be clean*, 2 Kings v. 13. *And his Servants came near and spake unto him, and said, My Father, if the Prophet had bid thee do some great Thing, wouldest thou not have done it? How much rather then, when he saith unto thee, Wash and be clean? And I do offer to your Consideration, to weigh the Danger of both Sides seriously. If our Water-Baptism should prove (as you say) needless to observe, yet it cannot be sinful, because you have not yet shewn a Law of God that forbids it: But if it be ordinarily necessary to Salvation, and you reject it, as pretending to know more and better than others, your Case is dangerous and pityable, and I think all should take the safer Side where their eternal Welfare is concerned. As to your abusing our Ministers, it is besides the Matter, and you had better let it alone, for it doth but shew what Spirit you are of, and if you could preach and write with the Tongue and Pen of Men and Angels, and want*
Cha-

Charity, it is nothing worth, but you will be
a Cast-away, which that you may see, and by
Repentance avoid, while the Day of Grace last-
eth, is the sincere Desire of your Friend

WM. WALKER.

July the 5th,
1723.



Monk-



Monk-Hesleden, the 15 D. Mo. 5. 1723.

LOVING FRIEND,

THINE of the 5th instant I received this Day, and if thou had been so ingenious as to have owned, that the Law of God is a Rule for Law-Makers, thou had saved thy self a great Deal of needless Trouble; but I may suppose by thine, thou art for Authority to make Laws without any Regard to that, and the Obedience to such Laws as are contrary to the Laws of God, is an obeying of Man before God.

Thou says, Sin is not imputed where there is no Law; very true, but the Laws of the Gospel are a standing Law to all Christian Churches; but to teach for Doctrines the Commandments of Men, 'tis likely thou wilt not allow to be sinful, therefore shall leave it at thy Door, with our Saviour's Sentence set over thine Head, Matth. xv. 9. But in vain do they worship me, teaching for Doctrines the Commandments of Men.

What thou hast observed about preaching is meerly evasive; that the Labourer is worthy of his Hire, is very true; but dost thou assert he is to be paid by those that hire him not? Thine own-
ing

ing the positive Command of Christ, Freely give
might have saved thee that needless Trouble.

As to thy Plea for Tythes, it might suit a Jew
very well (were he in the Possession of the Land
of Canaan) that disbelieves the Coming of Christ
for they were Jewish, but never Christian; the
Priests it is true, have long preach'd and writ
and have asserted their divine Right; but after
much Labour spent, it proved upon their Hands
an inconsistent Piece of Forgery, which Plea they
have of late very much drop'd, and have betaken
themselves to their more sure Plea, the Law of
the Land; and if that Law of Tythes were agree-
able to the Law of God under this Gospel Dispens-
ation, I should readily allow the detaining of them
to be sinful, but because upon Christian Principles
they have no Right to them. I do not violate the
third Thing thou hast noted, notwithstanding their
preaching and writing in asserting the divine Right
of Tythes, they were never yet able to prevail
upon the Hearers of their own Communion to give
them up to the Church, as they call it; if they
had a divine Right to them as they pretended, they
must be of the worst of Men that would detain
them; but the Persons they had to deal with were
too many, and too big, to be imposed upon by such
false Pretenders, and therefore held them as their
civil Right by the Law of the Land, and so far
as they with-held only the Tythes of their own
Lands, were no doubt justifiable; but for an Im-
propriator to take Tythes of another Person, seems
utterly unaccountable, tho' it were in the Land of
Judea, since such a Person is not so much as na-

gived in Moses his Law; but by the detaining of them, the Impropriators of their own Communion utterly deny any divine Right, let the Priests preach what they will.

And as there is no divine Right, the Law of the Land cannot make that divine that God has not made so. That several of the People called Quakers have given them up, is very true; but I know of none that have taken them.

What doth it signifie to deal with a Person that will deny plain Matter of Fact, and yet unwarily own it with the same Breath? Did not the King and Parliament make the Church, she was Popish till their Laws established her as she now stands? Are not thy own Words a plain Confession, viz. I think Christ made the Church, they became nursing Fathers to her, and established her by their Authority? (mark that) But she was a Church before, a Popish Church thou shouldst have added, and then thou hadst said Right.

Thou notes, I allow it sinful to separate from the Church of Christ. But I do assure thee, I take it to be no Sin to separate from that Church, that teacheth for Doctrines the Commandments of Men, which thou might have allowed likewise.

Now, as to the great Pains thou hast taken about Water-Baptism, was it to let me see that the Church thou pretends to is not in the Practice of it? That was needless, for I know it very well, whatever thy Rubrick says, is nothing to me; if thou condemn the known Practice of the whole Church, what is it thou art pleading, a Church peculiar

cular to thy self? If thou thought thou could prove Water at all necessary, it was all thou had to do with a Quaker, this, according to thy Notion, might be enough; but, William, it is the Doctrines of Christ that I am concerned to plead for, against all the Innovations of Men; and whatever Water you may use to the sprinkling of an Infant, it is no Institution of Jesus Christ's; and if Water-Baptism were intended in the Commission, Matth. xxviii. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Why do you not practise it? But I deny outward Water to be there intended, because it is not mentioned, neither was it the Baptism of Christ. The Author and Adjuncts clearly denote it to be the Baptism of Christ, and not that of outward Water. The Texts thou hast quoted might have had some Weight with the Baptists that are, as I understand, in the Practice of Water-Baptism, that suppose it not to be ceased in Point of Obligation, to such as repent and believe; yet I am clearly of that Mind, that the intelligent among that People place Abundance of more Confidence in the Blood of Christ, that cleanseth from all Sin, than in that outward Administration. For Shame, William, never more preach up to others that which the Church thou pretends to doth not practise; but fairly own that Infants are not the Subjects of Water-Baptism, or refute what I writ on that Head, which to be sure thou never canst.

I find thou art still willing to make thy Wife a Breaker of the Law of the Land by the Act of
Uni-

Uniformity. If thou hadst proved that Aēt to be agreeable to the Law of God in the first Place, thou hadst done something, then the Aēt of Toleration, which repeals that Aēt as to that Part of separating from the Church of England, as she is established by humane Laws, must needs be sinful; for to be sure the Aēt of Toleration can remit no Sin against God: But the separating from that Church, my Argument was, was not sinful, neither canst thou prove that it is.

Thy pleading the Aēt of Uniformity will do nothing for thee, except to shew thy great Uncharitableness to all the Protestant Brethren, both at Home and Abroad, that are not conformable to it.

Thou art extreamly wide in running a Parallel betwixt the Laws that purely relate to Religion, and what only relates to the civil Government. Their pardoning Crimes that are only against themselves, is very honourable; since, as Solomon says, The Throne is established by Mercy; and the taking away grievous Penalties for objected Crimes, where none were proved, nor did yet appear, was very honourable likewise; but the continuing Penalties in the Case aforesaid, is what I called unjust, which thou hast shuffled with, in an evasive Way. But thine Abuse of our Saviour, and thine utter Misapplication of the Text, I cannot pass by without Remark; for we did not, as the Jews, put away, nor yet quarrel with our Wives, as some have since done, but because of the Tenderness of our Hearts to God-ward, departed from a Church (that is our Ancestors) that taught

for Doctrines the Commandments of Men, and choose for themselves the true Church of Christ, from which, by the Grace of God, we never intend to depart.

Now, as to thine Objection of abusing your Ministers, what have I said that is not true? And is it an Abuse to speak Truth? Alas, William, art thou angry at hearing Truth spoken? It were far better to submit to it, than to plead against it, and cry out.

I told thee in my First, That I never loved Controversie for Controversie's Sake; but, by thy Management, I have Reason to believe thou art of another Mind; and therefore, before I leave thee, I would recommend to thee a Review of thy own Work, and of thy first Paper relating to thy Wife. Thou hast charged her as an erroneous Criminal, and hast wire-drawn not only the Law of the Land, but also the Gospel of Christ, by divers Texts utterly misapplied to make it out. Thou hast accused her by disobeying thy just and lawful Commands. I am apt to believe the contrary, and that she has obeyed thy unjust and unlawful Command, in bringing and leaving at Shildon, an open and scandalous Paper, so highly reflecting upon herself, which I believe Thousands of Women in the Nation would not have done, and yet have performed their lawful Duty to their Husbands.

Thou hast profess'd Abundance of Charity in thy second Paper, even for all Men, Women 'tis like are excluded, for if thou hadst but had one Grain of true Charity, which the Apostle saith, Shall cover a Multitude of Sins, thou wouldst have

cast

cast the Christian Mantle of it over her, in Imitation of Shem and Japhet, and not, like old Ham, have exposed her to the World. But I doubt not, but her Innocency is a Defence to her against all thy Misdoings.

Thou hast objected that Law, of doing as we would be done by; and hast thou not been in an open Violation of it to her-ward? Hast thou not chosen thine own Way? And hast thou not been seeking to impose upon her?

Thou says thy Church teacheth thee to keep thy Tongue from evil speaking. I am afraid thou art a bad Scholar, put the Question to thy self, whether that is thy Practice? What thou hast writ concerning thy own Wife, is to me no Evidence of it. If thou had put in Practice the good Doctrines which thy Church teacheth, thou and I to be sure had had no Controversie of this Kind. Pray, William, for once learn to become a Christian, I mean of Christ's making, and let not thy Fondness of outward and visible Signs, and Forms of humane Invention, cause thee to neglect the weightier Matters of the Law of God, remember the Terms that our Saviour has laid down for our becoming true Christians, they were not Water-Baptism, but as he said, Whosoever will come after me, let him deny himself, and take up his Cross and follow me: It is the Want of this, and the Fulness of thy self, that hath made thee so dogmatical, conceited and opinionated of thy own Performances, and turn to the Collect, and pray for the Light of the Holy Spirit, which will shew thee thine own Errors, and make thee less
prone

prone to object the Errors of others, when thou art no competent Judge; and instead of dealing so much in Ceremony and Form, mind the inward and spiritual Grace, a Death unto Sin, which will cause thee to die to that Sin of Contention, (if thou follow its Teaching) thou hast so long, and so needlessly troubled thy self and others with.

For if all Men in the Nation, that are married to Women that differ from them on that Account, had followed thy Practice, we had had a Land full of Confusion and Strife; whereas there are a great many so married, that live peaceably, lovingly and quietly together. Let the Consideration of it prevail upon thee to be quiet, and to mind thy own Business, and let Contention fall.

I do assure thee I am weary of it, and therefore give thee this friendly Caution to trouble thy self, or me, no further, for that I never intend to answer thee any more.

So, with continued Desires of thine and thy Wife's Welfare in the best of Things, am

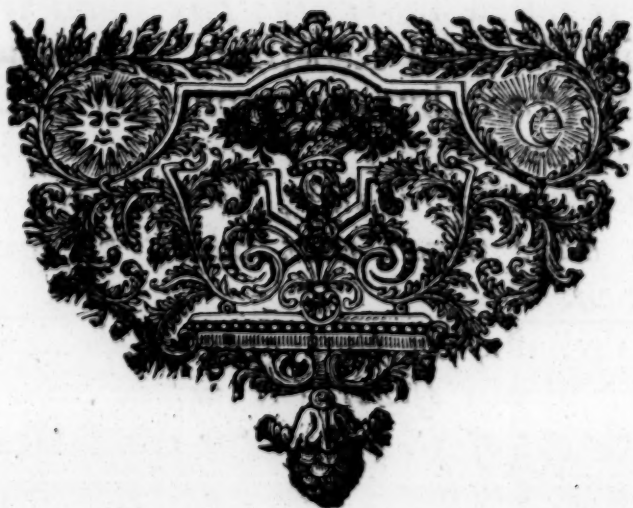
Thy Friend and Wellwisher,

JOHN HALL.

QUA-

QUAKERISM, I take to be the Priests Idol which they have set up, which they have loaded with Error and Heresie, and at their liking have thrown down, it concerns us not at all. We plead for the Doctrines of Christ, separate from humane Invention, and thereby are resolved to stand and fall, let others cant what they will.

J. H.



Monk-



Monk-Hesleden, 18 D. Mo. 5. 1723.

LOVING FRIEND,



HERE is something in thine, which I omitted to take Notice of, about Water-Baptism: Which, thou says, was the Practice of the primitive Church, without Interruption of any, who called themselves Christians, till Quakerism was raised by George Fox, and his Followers, in the great Rebellion, when no King was in our Israel, but every one did what was right in his own Eyes.

A Man of better reading, would have been ashamed to have urged that which he could not have proved.

Yet, William, in that great Rebellion there was a King in our Israel (if not in thine) that led a People out of it (from the many Meanders, Turnings and Windings, which an hypocritical Generation of Priests fomented, with that grand Rebel and Hypocrite Oliver Cromwel at their Head) into a State of Peace and Reconciliation unto God through Jesus Christ, who have no more entred into War, much less that War of Rebellion, which has too often been attempted since.

What

What was it that made thee so unfortunate as to mention that great Rebellion? Was it to put me in Mind of the almost unlimited Doctrines (in a limited Monarchy) and such other pretty Tales, as help'd to mislead that unfortunate Prince to make too bold with the English Constitution, which his Son by such Doctrines had the Misfortune to copy after? If the Nation had had no such temporizing Priests, we had had no such Doctrines, and by Consequence no such Rebellion. But if thou would but observe, how many of them that contributed to the Ruin of the King followed the grand Rebel and Usurper, and at the Restauration tack'd about again; thou mightest form a better Idea of that Ministry that is such by Jesus Christ, and that which is meerly of Man, who by teaching that which Jesus Christ commanded not, contrary to the Text, Matth. xxviii. 20. (Teaching them to observe all Things whatsoever I have commanded you: And lo, I am with you alway, even unto the End of the World.) which I first observed to thee, have misled Mankind; since the Apostle saith, He that transgresseth, and abideth not in the Doctrine of Christ, hath not God.

I continue my Resolution to put an End to this Controversie which thou didst begin, since it seems to me a Design to pick a Quarrel with me, which I would by all Means avoid. I am, as heretofore,

Thy Loving Friend,

JOHN HALL.

JOHN,



JOHN,



RECEIV'D yours of the 15th Instant, and if you had been so honest, as not to have endeavour'd to represent me so odious to my Wife, you should have had no more Trouble from me: Now I was so ingenious, in my first Paper, as to own that we all must obey God before Man, but Man for God's Sake, and I still hold to that; but I perceive you will allow Man no Authority at all, if it suit not your Humour: I say, what God hath commanded, no Authority can forbid, and what God forbids, no Authority can command; but there are many Things, neither commanded nor forbidden by God, these Things are indifferent, and may be done or not done, as every one is perswaded in his own Mind: But when these Things are commanded by Authority, they cease to be indifferent, because God hath commanded us to obey every Ordinance of Man for his Sake: And you that pleads so simply against the Innovations of Man, yet are forced to use your own Rules, which, I doubt, you can shew no Scripture for, because they are indifferent. What
Commands

commands for building Meeting-houses, or a prefix'd Time of Day to meet in? Or why Wednesday more then any Day in the Week else, or for Monthly, Quarterly, and Yearly Meetings? I suppose you will plead Order and Convenience, which I grant; but then why must our lawful Magistrates, in Church and State, be deprived of the Liberty you take?

I wonder at you, that you should think to be believed for your bare Word without Proof; if your Credit be so great, to impose on your own Hearers, you cannot do it on others: So I still ask you by what Law of God the Things you complain of are forbidden, and we shall see it; but why do I desire Impossibilities, for if it could have been done, I had seen it or now.

As to our Ministers being paid by these that hired them not, they Labour to shew you your Error, and by sound Doctrine endeavour to keep their Flocks from falling into it, for which you should pay them, because so much of their Labour is bestowed upon you; yet our Laws are so good, they make you pay their Dues whether you will or no, and that is what you dislike them for; but you know the Laws are for the lawless and Disobedient, and that makes all such dislike, and cry out against them.

I am glad I used an Argument for Tythes, that might suit a *Jew*, then I think it should have some Weight with you, for I think your obstinacy is alike, which made me make the Parallel, and shall not trouble my self with what you write about Tythes, because I see nothing

worth the answering ; for since you will not be ruled by either the Law of God or Man, it is in Vain to write or talk to such ; but that some of your Party do take Tythes, I think I can find Proof.

I have not denyed Matter of Fact, and owned it with the same Breath ; for I still say, neither King nor Parliament made the Church, for she is a Part of the Catholick, or universal Church, and was so, and was established in this Island by Authority of Man, before either Popery or Quakerism came here, as you cannot but know, if you will believe the Authority of good Historians.

The Pains I took about Water-Baptism, hath answered my End, for I see you cannot confute it, and I plead for the Principles of my Church, and not for the Practice of any that act against it ; and no wonder what our Rubrick saith is nothing to you, since the Scripture is the same if it contradict you : I shall not trouble my self with what you write about it, for I take Saying nothing, and nothing to the Purpose, to be alike for Infant Baptism, when you declare your self a Baptist, and my Wife still your Follower, then will be Time to vindicate it, which I hope shall do against all the Arguments you can bring against it, but I have no Reason to meddle with what is none of yours ; but you should be ashamed to borrow from others to oppose me with, and yet as violently oppose them as you do our Church.

I am not ashamed to say you abuse our Ministers, and seek all Occasion so to do ; or you would

would not have dragged Dr. *Sacheverell* into your Paper by the Head and Shoulders, for the Sake of abusing him; for that is enough to turn a good Stomach, and all is alike with you, good and bad, without Distinction, which shews your want of Charity fully: You represent them all sacrilegious Robbers, Belly Gods, and dishonest Hirelings; which is either abuse, and likewise untrue, or I want to know what is so.

But now the Cloven Foot appears, and if you did not love Controversie, why did you not end it at the first, by representing the Danger of it, especially where it related to Man and Wife; but you gave your Labour, while there was Hopes to run me down, and fix my Wife in Error; but when you had not your Ends on me, you have taken this way, which is worse than all the Rest before; for if you can get my Wife to have that Opinion of me that you insinuate, it is the direct Way to make a House of Confusion; it is the evil Maxim of Satan, *Divide and Rule*; so if you can get my Wife divided and set against me, so that she will disbelieve all I say, you may then rule her at Pleasure: Alas! what ravening Wolves in Sheeps cloathing is she exposed to! that dare endeavour for Strife and Contention between us, even to my Face: What will you not do in Secret, when she is left amongst you, without the guard and direction God hath appointed her: Though, I hope, by hearing your Letters (which you know she must do, and that made you write thus) she will see your Design, and abhor both you and it; but
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the scandalous and open Paper was read to her, and she approved of it before she brought it, for I was resolved she should see all that past between us: Therefore it was not, what you call, unjust and unlawful to bring it; but yet these wire-drawn Texts, which proved the Duty of Inferiours to Superiours, hath drawn you into such a Labyrinth, that you cannot confute or disentangle your self or my Wife from.

I have so much Charity for Women, that I verily believe the most of them, so well meaning, that if they could see the Delusion they are in, that follows you, they would soon leave you; but the Apostle, 2 Tim. iii. 6. (*For of this Sort are they which creep into House, and lead Captive silly Women, laden with Sins, led away with divers Lusts.*) Observes, That weak Women are soon led Captive, therefore you find them for your Purpose; but Seducers will grow worse and worse, deceiving and being deceived; and I pray that all Women, as well as Men may be delivered from all false Doctrine, Heresy, and Schism, and all Evils besides.

As to my Charity, if put in Ballance with yours, I hope it will have the Better; but for likening me to old *Ham*, it moves me not, for such Language is like you; but, why a Mantle thrown over her! Is it that you may the better lead her blind-fold? The Leaving of the Church and coming to you is magnified as a good Act: Then what need to hide it? (For your Light, if you have any, must shine before Men) and that Thing is what I blame her for, and all, I
say,

say, she disobeyed me in: I find you would teach her to disobey me in all; yet, I Question, if your Wife had left your Errour, for a better way, you would have done as much as I: For as soon as I was convinced that it made me not necessary to her Sin, I furnish'd her with a Horse, and behaved myself so to her in her Separation, that none but these that had more Malice than Matter would reflect on me at such a Rate; but something must be said, so this instead of better.

I am a Christian, and hope, thro' the Divine Assistance, I shall not be ashamed of the Cross of Christ, and I look to that inward and spiritual Grace, and doth not exclude the outward and visible Sign that Christ hath appointed; for what God joins together, let not Man put asunder.

As for your Reflections of Dogmatical, conceited, and opinionated, it is what all get from you, who oppose your Sect, therefore not strange: Your Word hath passed among your Party for an Oracle so many Years, that you take it ill to be contradicted by one, who you think knows not your Error; but I do assure you, I had too much Reason to consider them, and the more Tryal, the worse I like your Principles; blame me not for dealing plainly, for if I should not call Things by their right Names, it would be Evil-speaking in me, for to call such Errors good is an Abomination.

I married no Quaker, so had no Obligation on that Account by pre-engagement; yet we may live as becomes Man and Wife, (and do so)
(if

(if such Advice as you are giving to my Face, and will no doubt apply to her at your first opportunity,) do not hinder.

I am as willing to end as you ; but as for bidding me mind my Business I do it, which makes me but have little Time for this, and endeavour for my Family by honest Industry and Pains-taking, and not by running about the Nation to delude Others : Yet I have Reason to believe from the way of Living, out of small visible Means, by some that follow it, that if I could dissemble with God and Man, and prophane Things sacred, it might be more profit than following the Plough.

I am no Head of a Party : I have not, nor expect any Advantage : I am no Scholar, that may make me fond of Controversy ; but the desire I have to satisfy my Wife, and the love of Truth has enduc'd me to it ; which tho' defended by a weak Instrument, as you may see, except the Gospel be hid to you, ii Cor. vi. 3, 4. *But if our Gospel be hid, it is hid to them that are lost : In whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* Whereas Error requireth great Parts, Knowledge, and Learning, and all too little to defend it. So bidding you Farewel, I desire I may not be thought your Enemy for speaking the Truth, but your Friend to command,

WM. WALKER.

P. S.

P. S.

I Believe you right, when you say the Idol Quakerism was set up by the Priests, I suppose you mean by the Priests and Jesuits of the Church of *Rome*: Then you and I agree in that, for I have met with many Instances of that, but they left you to Worship the Idol; I care not what they load it with, if they can but at their Pleasure pull it down, and take it away, and that they would please to do so soon, for the sooner the better. I am not skill'd in Cant, nor at present desire it; if my Mind change, and I want to learn, I hope you will take for a Scholar

WM. WALKER.



JOHN,



JOHN,



RECEIVED yours of the 11th instant this Day, and would have been glad you would, by your better reading, have shewn me who they were that denied Water-Baptism before you; if it were but some of the old Heresies, it might keep you in Countenance to bring Instances of some that held the Error before you, but you do not please to tell me, so I must remain still ignorant as to that.

What you write about *a King in our Israel*, I do not know what you mean, I know of none but the Prince of Darkness that sowed his Tares when the King and the Ministers were turned out of the Vineyard, and he and *Oliver Cromwel* in Possession; and I grant then was such a Generation of Priests, with the Rebel at their Head, who influenced him with, *Thus saith the Lord*, when he sent them not, but by Permission for the Sins of the Nation, to rob, kill and destroy; but that Priesthood, and your designed Reflections, reaches not these that were the Ministers of the Church of *England*, who were all turned out of their Livings by these you speak of,

of, and I dare you to shew by any Proof, that will bear the Names and Places of abode, but of ten of these Ministers that were in Places in King *Charles's* Time that sided with the Rebel, which is what I suppose you mean, if you would write to be plainly understood. I mentioned the great Rebellion, because in that Time of Confusion, among the other Miseries of this Nation, it was so unfortunate as to spring up such Errors as yours: And if you please to send a Sermon, or two, of the false Doctrines that were preached or writ to mislead the King, with the Place and Time when preached, and by whom, that it may be known if it was a Minister of the Church that was established at the Reformation here, or of the Party that followed the Rebels; and I in return will procure and send to you some of the pretty Compliments sent to *Cromwel* by your Party.

I am as fully resolved to end as you, and have no more Quarrel against you than when I began, which is but our Difference of Opinion, but I must tell you, that by what I have seen I am disappointed: You were represented to me as far exceeding your Brother *Walton*, whom I mentioned accidentally (tho' what I said I proved before divers Witnesses) but I see it in nothing but less Reason, and more Bitterness against our Ministers, which, if they be Qualifications, I do believe he wanted; and if he had been alive to have seen yours, would, in my Opinion, have thought shame of them; and the worst I wish you, that you may have the peaceable and meek

H

Spirit

Spirit that possessed him, tho' without his or
your Errors, for that, without Repentance, will
spoil all; so I conclude with what I began, your
Friend

WM. WALKER.



✍ *These Two last were deliver'd to John Hall
by a Quaker, and were returned inclosed in
this other Paper, with the Seals broken open,
and the Foldings altered.*



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